

11-15. 6. What three imperfections in Asa's conduct do you find in chapter 16? 7. Are any great workers wholly perfect?

#### The Lesson Applied

1. *Good and Right.*—The text declares that Asa did that which was right. Ordinarily this is what we expect people to do, but under the circumstances it is rather remarkable that Asa should have done what was good and right. Considering the record made by his two predecessors it would not have been remarkable if Asa had done that which was bad and wrong. Rehoboam, his grandfather made the people to sin, and Abijah his father, walked in all the sins of his father, which he had done before him. But Asa's determination to do that which was good and right was stronger than the degenerative influence of heredity. Thus we may overcome all the evil influences of our surroundings, and in spite of our inheritance, our family relations, or environments, do right in the sight of God.

2. *Plucking up Evil.*—Asa realized the fact that he could do little in the way of reform until he had plucked up the evil which his father and grandfather had sown. It is useless to sow good seed in a field that is grown over with thorns and briars and weed of all kind. The thorns and weed will spring up and choke the good seed and prevent its growth. The first duty then of every great reformer is to root up the evil, cast it out that there may be room for the growth of the good seed. Ignoring this principle is what makes the work of reform such a hard task today. We have been endeavoring to bring about reform in this country. One man says it will come by changing the social condition of things. He wants gold and silver on an equality. Another says that won't do, we must have a gold standard. Still another comes in and declares that both are wrong, the trouble is with the tariff. We must have free trade or we can not have good times; another says that will wreck the country. We must have a protective tariff. Others argue government ownership of railroads, telegraph, street railways, etc. Thus there is constant disagreement as to what will bring about reform in the social world and give us a better condition of things. But in all this we overlook the one great principle without which there can be no true reform, that is that there must be a mighty uprooting of evil before we can succeed to any degree in the work of reform. This uprooting must begin with the saloon. We boldly affirm and declare, that every effort at permanent reform will fail until the saloon is destroyed and the liquor traffic brought to an end. The liquor power is so strongly entrenched behind our institutions, so firmly fixed in our politics that nothing of any great importance can be done, that is nothing permanent until the saloon is out of the way. It is the greatest obstacle in existence to all works of benevolence and reform. We will succeed when the saloon is gone, but not before.

Read the Bible before a mirror.

## Our Bible School

### SHORT SERMONS

Text: And whatsoever ye do, do it heartily as to the Lord, and not unto men; \* \* \* for ye serve the Lord Christ. Col. 3:28.

This was the exhortation of Paul to Christian servants, or rather slaves, for such was their condition. They were in bondage to pagan masters, and therefore often subjected to the cruelest treatment. They were generally captives in war, often descended from a high spirited people, possessing all the instincts of liberty and personal dignity, cherishing the memory of wrongs, and chafing against the abject bondage to which they were reduced.

1. There was no hope for them from the world. (a) They were held down by the mailed hand of an invincible military power. (b) They were crushed by a slavery rendered intolerable by the unlimited power and caprice of masters, who were destitute of the fear of God. (c) They were worn out with unrequited toil, unlightened by the hope of any kind of reward.

Would it be possible to conceive of conditions of existence more dreadful, or more conducive of despair?

2. The light of the gospel upon this darkness. (a) It changes the motive,—it makes the poor slave serve the Lord Christ instead of the cruel master,—and thereby transforms the weariness and exhaustion of drudgery into the joyful alacrity of love. (b) It rescues the manhood of the slave from the deepest degradation, and furnishes those elements of conscious personal worth, of dignity and of self respect, which are essential to mental and spiritual growth. (c) It supplies the hope of ultimate reward, that talisman which transforms the heavy mountain of toil into the golden aurora of blessing.

How beautifully is the spirit of the gospel illustrated in this sudden lifting of the pagan slave into a spiritual emancipation which made him forget the rigors of his physical bondage. And can we wonder what joy it gave him to be thus ushered so unexpectedly from outer darkness into a palace of indescribable beauty and light.

#### APPLICATION

1. We are not slaves in the old sense, but we may be under a spiritual bondage, fully as galling and hopeless. We may be serving sin, self, satan, all pagans, and entirely destitute of conscience or mercy. There is no depth of degradation into which they will not drag us. Change masters. Serve the Lord Christ.

2. We have uninspiring labors, poorly paid toil, heavy drudgeries, all coming into our daily lot and wearing us with unappeased exactions and unrelieved monotony. Would we lighten the burden? Transform the motive, and "serve the Lord Christ." In the field, in the factory, in the household, "whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Text: Tekel. Dan. 5:27.

Bellshazzar reveled while powerful and

dangerous enemies thundered at his gate. We say he was a fool; but what are we doing while the most dangerous and powerful spiritual enemies are keenly seeking an entrance into our souls?

Bellshazzar was no sort of service to his own generation, but he may be useful to us if we learn from his history the following three lessons:

1. *Duty and not pleasure, is our chief concern.* The multitude, disregarding duty, runs greedily in the way of pleasure, and this is the explanation of the disappointments, defeats, ruins and wrecks which strew the shores of time and encumber the pages of history. How different would history be if duty, and not pleasure, had always been the universal pursuit of mankind.

The way of pleasure is usually the way of sin. This is a generation of pleasure seekers. Beware of it.

2. *Do not rely upon any kind of temporal security.* Bellshazzar trusted in his strong walls; and in this he is a type of those who trust in health, in wealth, in good works, or any other uncertain refuge. Put your trust where it will count. Trust in God.

3. *The responsibility of knowledge.* "Although thou knewest all these things," said Daniel to the king, after he had recounted the recent history of God's dealings with Nebuchadnezzar. This knowledge was made the ground of Bellshazzar's condemnation. If the responsibility of Bellshazzar's little knowledge of God was so heavy, what must be the responsibility of our far greater knowledge of the divine will? There is only one way to discharge this responsibility, and that is to DO the will of God.

## The Mission Field

### Report of Secretary of Ohio Home Mission Board

Money received since last report in June:

Glenford, Ohio,	\$ 3 88
June 20, Washington C. H., Ohio,	5 14
Sept. 4, Mr. & Mrs. Horne, Columbus, O.,	1 00
Sept. 5, Pleasant Hill,	2 10
Publication Board,	100 00
Book and Tract Com.,	12 50
Homerville,	7 55

Money is coming in very slowly. Will not the pastors of the State send in liberal collections at once. Brother Copp's last quarterly report to the Board was surely encouraging, so we will give it for your encouragement. If the churches would respond liberally we could accomplish much at other places. Please send us money.

Last quarterly report, Zed H. Copp, missionary:

Number of sermons,	28
" of pastoral visits,	11
" of baptisms,	3
" received by relation from G. B's.,	2
" communions held,	1

Amount of money received from S. M. B., \$ 30 00  
Am't of money rec'd from S. S. mission col., 6 83  
Am't of money rec'd from Dayton mission, 13 22

Pastoral visits consist of church and spiritual conversation, Bible reading, brief exposition and prayer. The next report will